1:Beaglehole and Beaglehole E-5 (1934-5) 1938 Pukapukans

to be *mata hivihivi* (disagreeable). Consciousness of shame about the occurrence of gossip is the proper attitude to feel in the presence of white people.

These native words cover phases of anger. A person who is generally disagreeable, rarely, if ever, pleasant to other people is *mata hivihivi*. Such a person is furious with children who approach his house to play and is always getting into arguments or quarrels with other people. The anger of such people is considered unreasonable and due to long-continued bad temper, quite different from the type of anger called *hii*, which is considered more justifiable. A man receives tacit approval if he is *hii* because his wife has committed adultery or because someone has taken nuts from his trees without permission. As long as he does not become too violent in punishing the wrongdoers, reason is on his side. These two angers are distinguished from general hot-headedness, from the anger of a man who flares up readily or quarrels without forethought. Such a person is said to be *manawa pete* or *ngahau hino*. He is condemned for his anger because it gets himself and others too often into trouble.

Many words refer to those who show lack of respect for people or institutions. Thus a child who is bold or forward before his elders is *wakaiakapeka;* one who arrogates to himself privileges that rightfully belong to an older person is also *wakaiakapeka*. This word is distinguished from the words *waitaki*, *waiaki*, and *matawau*, which have nothing to do with respect due to age, but refer to any conduct that is bold or unbecoming. A child who asks favors from a white person is *waitaki;* a village that wins a contest refers to the other two villages as *waitaki* for having dared to compete with the winning village. A person who boldly uses the personal possessions of another is said to *wakawaitamiko*. Thus a young man who came into the office, picked up the resident agent's rifle and playfully pointed it at us was reproved by his elders in no uncertain terms for *wakawaitamiko*. On the other hand, the person who is bold with property that is more intimately connected with the personality of another, as one who lies on another's sleeping mat or wears another's clothes without permission, is *pirurakaraka tutaina*. The person who generally interferes with another's property or business, causing trouble by making a nuisance of himself, is *ngaatu wakawyo*.

Many words refer to persons who display unusual qualities about foods. A stingy person is a *tangata kakiwaga;* a person who flatters another with frequent presents of food is said to *yakayoko;* a person who selfishly keeps to himself food that should be shared is *noinoi;* a person who is greedy for food is *kopu yaa;* a person who is given to begging or wheedling food is *nanau;* a person who makes a point of eating at a household other than his own is *kai yaa;* one who steals food is *toyawyau;* one who is generous at giving away food is *kaikai walia*.

One who acts outside the norm of what is considered intelligent behavior is considered stupid or silly. Thus the inland family of *Kauai-matua* is said to be *vale* or *valetike*, stupid in their behavior. This is distinguished from the foolish behavior of a person who should know better. One man on the inland suffers from religious mania and takes every opportunity to deliver impassioned sermons. He is called *pupupupa*, meaning that he speaks and acts foolishly.

Shameful personal peculiarities are *kuma:* a crippled person has a *kuma;* a bald-headed man has a *kuma* and consequently wears a hat day and night. The reaction to a peculiarity of this nature is one of ridicule, never one of sympathy.

The Pukapukans use freely in conversation such terms as *toku vaia* (my enemy or my hated person), *toku maua* (my loved or favored one). Especially among children or adolescents one hears the shouted remark: "Ti, toku vaia, ko koe" (You're the one I hate), often addressed by an older child to a younger child who has been teasing or making fun of his elder. To have strong dislikes for people is *wai vaia* (to make enemies); to have favorites, *wai maua*. A person who is equably tempered, suffering the enmities or friends is spoken of as *e ye wai vaia* (one who does not make enemies), *or e ye aiakaili* (one who does not select people).